

The University of Chicago

THE CHANGING FUNCTION OF
DISCIPLE COLLEGES

A PART OF A DISSERTATION SUBMITTED TO
THE FACULTY OF THE DIVINITY SCHOOL IN
CANDIDACY FOR THE DEGREE OF DOCTOR
OF PHILOSOPHY

1936

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CHAPTER IV

THE ORIGINAL FUNCTION OF THE EARLY DISCIPLE COLLEGE

The plan of an educational institution sponsored and supported by the Disciples of Christ was attempted almost simultaneously with their first years of existence as a separate religious body. John Cook Bennett tried to establish such an institution in Ohio or Virginia but without success.¹ In 1833 he went so far as to secure a charter for a college to be located in Indiana.² It was to have been a literary institution free from the dangers of driving youth into infidelity or sectarianism.³ The names of Walter Scott and Barton W. Stone appear among its incorporators. But the project did not secure wide support and consequently did not materialize. Alexander Campbell viewed its possible value to Christianity as problematical.⁴

In 1836 the Disciples established Bacon College at Georgetown, Kentucky, with Walter Scott as its first president. Three years later it was moved to Harrodsburg. In 1850 it was temporarily discontinued, to be revived again in 1858 as Kentucky University. In 1865 the institution was removed to Lexington, where it became heir to the property and tradition of Transylvania University.⁵

Under the leadership of Alexander Campbell Bethany Col-

¹John Cook Bennett, "Christian College," The Millennial Harbinger, April, 1833, pp. 189-191.

²Ibid.

³Ibid.

⁴Ibid.

⁵Winfred Ernest Garrison, Religion Follows the Frontier (New York: Harper & Brothers, 1931), p. 169.

lege was incorporated in 1840.¹ He furnished the land upon which the first building was erected and as its first president assembled a competent faculty to teach its classical course.² Bethany became the "mother college" of Disciple educational institutions and her offsprings became more numerous than the Disciples could support. It has had a continuous span of life since its founding.

A few years later Franklin College was established at Nashville, Tennessee, under the leadership of Tolbert Fanning. In 1845 it reported an enrolment of 80 students, but after a few years it was discontinued, perhaps partially due to the refusal of its president to seek an endowment for it.

Hiram College was organized as "Western Reserve Eclectic Institute" in 1849 at Hiram, Ohio. Two Disciple ministers, A. S. Hayden and Isaac Errett, were leaders of the enterprise.³ A series of meetings was held which was composed of delegates from the Disciple churches on the Western Reserve, and the charter was granted in 1850. During its first year of existence 313 students were in attendance.⁴

Butler College was organized in 1850 as Northwestern Christian University, located at Indianapolis, Indiana. The actual founding was preceded by several state meetings of Disciple churches in that area.⁵ The institution opened in 1855 and has had a continuous history to the present time.

¹Alexander Campbell, "The Charter of Bethany College," The Millennial Harbinger, April, 1840, pp. 176-179.

²Alexander Campbell, "Our Colleges," The Millennial Harbinger, July, 1846, pp. 386-387.

³F. M. Green, A History of Hiram College (Cleveland: O. S. Hubbell Printing Co., 1901), pp. 5-15.

⁴Ibid., p. 51.

⁵J. M. Mathes, "Northwestern Christian University," The Christian Record, August, 1851, pp. 52-53.

Culver-Stockton College was established by Disciple leaders as Christian University in 1853. It was granted a charter by the state legislature of Missouri and located at Canton. With the exception of a few years during the Civil War, the institution has had a continuous existence to the present.¹

Eureka College was established at Eureka, Illinois, in 1855. It was an outgrowth of Walnut Grove Academy which had been established in 1849.² During the first year of Eureka's existence it had 276 students enrolled. The institution is still in operation.

Between 1850 and 1860 several colleges were established by the Disciples which failed to survive the exigencies of institutional life. Arkansas College failed to survive in spite of the energy of its president, Robert Graham.³ Berea College at Jacksonville, Illinois, had a similar fate under the leadership of its heretical president, Walter S. Russell. Oskaloos College in Iowa was operated with some success until the rise of Drake University in 1881. Eminence College, at Eminence, Kentucky, lived for a few years and then died.⁴

The Disciples entered the field of the education of women after several other religious bodies had pioneered. A report in The Millennial Harbinger for August, 1846, gives a list of seven "female institutions" in the state of Kentucky: "Female Eclectic Institute" at Frankfort; "Institute" at Mount Sterling; "Greenville Institute" located at Harrodsburg; "Georgetown Female Insti-

¹The Culver-Stockton College Bulletin, Vol. XXII, No. 2, February, 1936, p. 19.

²Elmira J. Dickinson, A History of Eureka College (St. Louis: Christian Publishing Company, 1894), p. 24.

³Garrison, Religion Follows the Frontier, p. 218.

⁴B. B. Tyler, A History of the Disciples of Christ (New York: The Christian Literature Co., 1894), p. 149.

tute" at Georgetown; "Inductive Institute" at Paris; "Ladies Boarding School" at Versailles; and "Kentucky Female Orphan School" at Midway.¹ Only the last named institution became permanent.

One other permanent institution for the education of women was established by the Disciples during this early period. Christian College was incorporated at Columbia, Missouri, in 1851. It was the first institution ever to be granted a charter in that state for the education of Protestant women. The attendance for the second session was something over 100 students.²

During this early period the Disciples failed to realize what it took to establish and operate a college. Consequently many of their efforts were unrelated to the wider educational interests and unfruitful in terms of the time and energy invested.³ This same experience was shared by other religious bodies during this period.⁴ Leaders among the Disciples realized the gravity of the situation and protested against the multiplicity of educational institutions. In 1850 Alexander Campbell opposed the movement for the establishment of Northwestern Christian University saying that one well-equipped institution would be better than "half a dozen of ill-begotten, misshapen, club-footed, imbecile schools, under the name and title of colleges and universities."⁵

¹Alexander Campbell, "Education in Kentucky," The Millennial Harbinger, August, 1846, pp. 478-479.

²John A. Williams, "Christian College," The Christian-Evangelist, September, 1853, pp. 339-340.

³Riley Benjamin Montgomery, The Education of Ministers of Disciples of Christ (St. Louis: Bethany Press, 1931), p. 44.

⁴Donald G. Tewksburg, The Founding of American Colleges and Universities Before the Civil War (New York: Bureau of Publications, Teachers College, Columbia University, 1932), p. 28.

⁵Alexander Campbell, "Northwestern Christian University," The Millennial Harbinger, May, 1850, p. 335.

But the starting of weak institutions continued and it is not to be denied that even these inefficient efforts contributed something of value to the Disciple as a religious body. The contribution can not be measured due to the fact that these short-lived institutions left no record of their activities and the very names of many have been forgotten.

The following table shows those colleges established by the Disciples prior to the Civil War which failed to survive the exigencies of institutional life on the frontier. A few of these institutions lived for several years, but most of them were short-lived.

TABLE II

DISCIPLE COLLEGES WHICH FAILED TO SURVIVE FRONTIER LIFE

Institution	Location	Established
Franklin College	Tennessee	1844
Arkansas College	Arkansas	18—
Plattsburg College	Missouri	18—
South Kentucky College	Kentucky	1850
Abingdon College	Illinois	1853
Berea College.	Illinois	1854
Oskaloosa College.	Iowa	1856
Daughters' College	Kentucky	1856
Eminence College	Kentucky	1857

During the period before the Civil War the Disciples established seven permanent colleges: Transylvania, Bethany, Hiram, Butler, Christian College, Culver-Stockton, and Eureka.¹ The Presbyterians established forty-nine; the Methodists thirty-four; the Baptists twenty-five; the Congregationalists twenty-one; the Episcopalians eleven; and the Lutherans six.² Like the Methodists and Baptists, the Disciples were relatively late in entering the field of higher education.³ In the case of the Disciples

¹Tewksbury, op. cit., p. 131. ²Ibid., p. 90. ³Ibid., p. 91.

this must be viewed from the basis of the late origin and development of their religious body. It is also interesting to note that these three bodies were the three great frontier churches.¹ The factors which gave rise to the establishment of the early Disciple college are to be found both within the religious body and outside in the wider aspects of American culture.

Perhaps the most important factor is to be found in the college building era of American culture during the period between 1800 and the Civil War. In the westward migration the establishment of schools and colleges followed quickly the organization of civic and political institutions.² The groups of people settling on the frontier brought with them the heritage of the seventeenth century Renaissance and Reformation culture of England.³ Although American culture was diversified during this middle period of history it was cast in the molds of the religious denominations.⁴ The American ideal of a religious culture was the motive of the colonial colleges along with the more immediate motive of preparing an educated ministry.⁵

The period from 1825 to 1850 in American history was one of agitation and propaganda for education. During the thirties and forties large numbers of associations were formed to build up public sentiment in favor of public education.⁶ Educational conventions, lyceums, lectures, tracts, and legislative action were operative in the promotion of education.⁷ This same period wit-

¹H. Richard Niebuhr, The Social Sources of Denominationalism (New York: Henry Holt & Co., 1929), p. 178.

²Charles F. Thwing, A History of Higher Education in America Since the Civil War (Boston: Houghton Mifflin Co., 1910), p. 213

³Tewksbury, op. cit., p. 256. ⁴Ibid., p. 257. ⁵Ibid.

⁶Elwood P. Cubberley, Public Education in the United States (New York: Houghton Mifflin Co., 1919), pp. 163-167.

⁷Ibid., p. 169.

nessed the rise of the normal school for the preparation of teachers for public education. The first teacher training institution was opened in Lexington, Massachusetts, just two years prior to the founding of Bethany College.¹ The rise of the normal school parallels almost exactly the rise of colleges among the Disciples. By 1860 there were twelve state normal schools and seven Disciple colleges.

In the decade of the thirties there was a marked acceleration in the multiplication of denominational colleges in the United States.² The movement continued during the forties and reached its peak during the fifties. During the latter decade there were more than twice as many permanent colleges founded than in the preceding ten years.³ From 1830 to 1861 there were 133 permanent denominational colleges founded.⁴ The founding of state universities had not reached its peak, since only twenty-one were established prior to the Civil War.⁵ This college-founding era was not without its effect on the Disciples, for they were an indigenous body and represented one current in the wider stream of American culture.

A factor which operated from within the communion itself was the favor with which the early Disciple leaders viewed education. Their sympathy was soon translated into action, three of them serving as college presidents. Their interest and endeavors were soon duplicated by other leaders, many of them less fitted in terms of training and experience to build and administer a college.

¹Ibid., pp. 370-380.

²Tewksbury, op. cit., p. 17.

⁴Ibid.

³Ibid.

⁵Ibid., p. 133.

Closely related to their philosophy of education was their desire to extend the communion. This had two aspects. One phase was the training of ministers for their own group and the other was the competition which was felt with other religious groups. This desire to extend the faith of the communion was operative in all the denominations at this time.¹ The Disciples early recognized the need for an educated ministry, but they never endorsed the study of theology.² Alexander Campbell had established Buffalo Seminary for the purpose of training young men for the ministry.³ This need for an educated ministry was also sharpened by the frontier character of American culture during the first half of the nineteenth century.

Competition with other faiths was a phase of the desire to extend the communion.⁴ This was especially true of the Disciples, for their movement had originated within an existing communion and most of their followers had been proselyted from other faiths.⁵ James Shannon voiced this feeling when he said in 1841:

But, my beloved brethren, our unparalleled increase, and unexampled blessings bring with them corresponding obligations. Much having been committed to our trust, more will be required at our hands. Religious bodies, that fall far below us in numbers, wealth and resources of every kind, have amply endowed, and are liberally supporting, not one college, but many. For this they deserve commendation; and I rejoice to have a suitable opportunity of commending them for so doing. We, with the most ample resources, and everything to impel us to the work, have not yet endowed one, nor even erected the necessary buildings. Shall we allow things to remain any longer in this condition?⁶

¹Ibid., p. 78.

²J. T. Jones, "Literary Institutions," The Millennial Harbinger, May, 1836, pp. 197-200.

³Tyler, op. cit., p. 21.

⁴Tewksbury, op. cit., p. 76.

⁵Jones, op. cit.

⁶James Shannon, "Inaugural Address," The Millennial Harbinger, April, 1841, p. 155.

The editor of The Christian Record attempted to appeal to the brotherhood for the support of educational enterprises in Indiana by referring to the accomplishments of other religious bodies:

The Old School Presbyterians have their "Hanover College," which they patronize almost exclusively The New School Presbyterians have "Wabash College" which they sustain as a denomination. The Baptists have their "Franklin College" The Methodist Church has its "Asbury University" which is well sustained by that denomination The Catholics, too, have their "St. Gabriel's College," at Vincennes, and "St. Mary's College," at South Bend

.....
In numerical strength we are far ahead of every denomination in the state, except the Methodists. In point of wealth, we may safely say, that in proportion to our numbers, a fair portion of the wealth of the state is in the hands of our brethren. That we are therefore perfectly able to build up and sustain the "Northwestern Christian University," no one pretends to dispute But from other considerations, we are prepared to prove that we ought to do it; nay, that we are compelled to do it, or lose our influence as a powerful denomination.¹

Reeves and Russell in their survey of Disciple colleges express this point of view:

There seems to have been one single, controlling purpose in the minds of those who were responsible for the founding of Disciple colleges. That purpose was the provision of opportunities for training the leadership for the communion, and through this leadership, to provide for the continuation and extension of the principles upon which the communion is founded.²

The functions performed by colleges and universities may be said to be of four types; (1) teaching students on the campus, (1) carrying on research for the advancement of knowledge, (3) extending educational resources to the people, (4) conserving knowledge by the maintenance of libraries and museums.³ In the

¹Mathes, op. cit., December, 1851, pp. 173-174.

²Floyd W. Reeves and John D. Russell, College Organization and Administration (Indianapolis: Board of Education, Disciples of Christ, 1929), p. 22.

³Ibid., p. 33.

early Disciple colleges educational activities were limited, with some exception, to the instructional function.¹ It is not to be supposed, however, that these institutions did not conceive their purpose in wider terms. They did give a particular type of instruction which emphasized the value of morals and religion. They were interested, as were all the other denominations of this period, in the perpetuation of a "religious culture."² This emphasis on morals and religion is indicated in the charters of early Disciple colleges. The charter of Hiram College states its purpose in such terms,- "for the instruction of youth of both sexes in the various branches of literature and science, especially of moral sciences, as based on the facts and precepts of the Holy Scriptures."³

Bethany College was organized for a similar function, as is stated in her charter,- "for the instruction of youth in the various branches of science and literature, the useful arts, agriculture, and the learned and foreign languages."⁴

The Executive Committee of Bacon College published a statement concerning the proper action and function of that institution: "Strict attention will be given to the moral as well as the mental training of the members of this institution."⁵

The objective of Christian College is stated explicitly by its first president:

This School has for its objective the development of Female character under the combined influence of collegiate and domestic culture It is to be hoped that no young lady will seek admission into this school, who is not determined to devote her whole energy and attention to her moral and mental improvement.⁶

¹Ibid., p.33. ²Tewksbury, op.cit.,p.56. ³Green,op.cit.p.14

⁴Reprint of the Charter of Bethany College," The Millennial Harbinger, April, 1840, p. 176.

⁵"Bacon College," The Millennial Harbinger, Oct.,1839,p.480.

⁶John A. Williams, op. cit., p. 341.

Eureka College also conceived its proper function to be instructional education with moral emphasis, "to endow sons and daughters with a liberal education under the immediate control of Christian teachers."¹

The charter of Butler University sets as its scope of service the instruction of youth and the inculcation of Christian principles.

To establish, found, maintain, and perpetuate an institution of learning of the highest class for the education of the youth of all parts of the United States, and especially of the states of the Northwest; to establish in said institution departments or colleges for the instruction of the students in every branch of liberal and professional education; to educate and prepare suitable teachers for the common schools of the country; to teach and to inculcate the Christian faith and Christian morality as taught in the Sacred Scriptures, and to promote the sciences and arts.²

Culver-Stockton was chartered as an institution to provide for a thorough education, preparing youth for the learned professions, for teaching, and providing for an educated ministry.³

These statements from the original charters of the early Disciple colleges are indicative of the instructional nature of their proposed function. They also indicate the particular emphasis which these institutions were to place upon moral and religious instruction. Their function was limited for the most part to instructional activities, but the instruction was conceived to be of a kind which would develop Christian character.

Other denominational colleges of the same period emphasized the instructional function. The emphasis on moral training is not so prominent. The charters of two Methodist colleges established during the same period, may be cited in part as examples. The purpose of Indiana Asbury University (now De Pauw), which was

¹Dickinson, op. cit., p. 40. ²Mathes, op. cit.

³D. P. Henderson, "Christian University," The Christian-Evangelist, April, 1853, pp. 136-137.

founded in Indiana in 1830, is stated as follows: "The Indiana Asbury University, which shall be founded and maintained forever upon a plan the most suitable for the benefit of the youth of every class of citizens."¹

The charter of Randolph-Macon College states its function in terms of instruction. It was founded by the Methodists in Virginia in 1830. "... a seminary of learning for the instruction of youth in the various branches of science and literature, the useful arts, agriculture, and the learned and foreign languages."²

The charters of colleges of other denominations indicate proposed objectives which would place their function in the instructional area. Marietta College, founded by the Congregationalists in Ohio in 1835, was established mainly to meet the need for competent teachers and ministers of the gospel.³ The original function of Westminster College, founded by the Presbyterians of Missouri in 1851, was conceived to be for the training of Christian leaders for the service of Christ.⁴

The similarity between all these charter statements is indicative of the close relationship between the founding of the early Disciple colleges and the denominational college movement as a whole.⁵ However, the motive for the training of ministers is not so prominent in the founding of Disciple colleges as in most of the other denominations.⁶ This may be accounted for by the fact that the Disciples were reluctant to recognize a formal

¹Indiana Asbury Catalogue (Indianapolis: Downey & Brouse, Printers, 1866), p. 15.

²Richard Irby, A History of Randolph-Macon College (Richmond: Whittet & Shepperson, General Printers, n.d.), p. 157.

³Tewksbury, op. cit., p. 83.

⁴Ibid., p. 84.

⁵Ibid., pp. 66-67.

⁶Ibid., p. 83.

distinction between laity and clergy.¹

The emphasis on the importance of moral training and the place given to the teaching of the Bible as a text-book of sacred history seem to be peculiar to the Disciple institutions.² However, the idea of using the Bible as a text-book was advocated by ministers of other denominations at least as early as 1830. At that time a Literary Convention meeting in New York adopted a resolution favoring the use of the Bible as a text-book and propaganda was widely distributed advocating this step in educational institutions.³

Although the purpose and objective of the early Disciple college is indicated by the references which have been made to their charter statements, their proper action in attaining this end is clarified by an examination of their instructional program. The course of study in the American college prior to 1800 was wholly prescribed.⁴ Few changes were made before the second quarter of the nineteenth century. But with the increase of knowledge the curriculum began to expand. Many changes were introduced in the thirties and forties when the sciences were evolving under the impact of an inquiring era.⁵ The curriculum for the standard college prior to the Civil War included English literature and rhetoric, Latin, Greek, mathematics, natural philosophy, chemistry, the elements of deductive logic, moral philosophy, and po-

¹Garrison, Religion Follows the Frontier, p. 231.

²William Thomas Moore, A Comprehensive History of the Disciples of Christ (New York: Fleming H. Revell Co., 1909), p. 365.

³Joseph Holdich, The Life of Wilbur Fisk (New York: Harper & Brothers, 1842), pp. 250-253.

⁴Edwin G. Dexter, A History of Education in the United States (London: MacMillan Co., 1910), pp. 289-290.

⁵Thwing, op. cit., p. 300.

litical economy.¹

The course of study in the early Disciple college was for the most part the same as other colleges of the period. The notable difference was the emphasis on the use of the Bible and the emphasis on moral training. Along with this was the refusal to teach theology. The charter of Bethany College prohibited explicitly its teaching. "And be it further enacted, That nothing herein contained shall be so construed as at any time to authorize the establishment of a Theological Professorship in said college."²

In his inaugural address James Shannon of Bacon College set forth his conception of a collegiate course of study.

With respect to the particular subjects of study that should find a place in a liberal course of collegiate instruction, there is among the learned as general agreement as could reasonably be anticipated. The study of languages, especially the English, Greek, and Latin, the various branches of Mathematics, Natural Philosophy, and Chemistry; History Rhetoric, and Belles Lettres; Mental and moral Philosophy; Evidences of Christianity, Constitutional Law, and Political Economy, or the Science of Wealth are very generally regarded as worthy of a prominent place in American Colleges.³

Bethany College proper was organized into five schools; School of Ancient Languages; School of Mathematics; School of Natural Philosophy; School of Chemistry; and School of Intellectual and Moral Science.⁴

These two institutions served as models for other Disciple colleges. There is slight variation in the listed curricula of the other Disciple colleges except slight differences in organizational arrangements or in departmental titles. Bethany was especially used as a pattern for the other institutions. In addi-

¹Dexter, op. cit., p. 289.

²Dexter, op. cit., p.178.

³James Shannon, op. cit., p. 129.

⁴Alexander Campbell, "Bethany College," The Millennial Harbinger, August, 1846, pp. 339-340.

tion to the regular collegiate course of study Bethany and Bacon maintained preparatory departments. The other Disciple colleges all followed this arrangement and operated academies in connection with their collegiate activities.

Mention is made of libraries and no doubt these served to conserve existing knowledge, but little emphasis was placed upon their maintenance. Nearly every early college among the Disciples had a scientific apparatus, but these were for the demonstration of existing knowledge rather than for research or inquiry which would lead to the extension of knowledge.

It is clear from statements of proposed objectives contained in the charters and from published courses of study that the early Disciple college was predominately a teaching institution. Its purposes were often broad but the proper action for the attainment and accomplishment of these ends was by means of instructional activities.

In addition to this instructional function these early Disciple colleges rendered special services in the emphasis which they placed upon moral and religious training, the introduction of the Bible into the curriculum as a text-book, and the provision of a religious environment for the students.¹

Speaking of the progress of Bethany College during its first six years of existence, Alexander Campbell claims distinction for its emphasis on both the intellectual and the moral instruction offered in the curriculum.

Although we have had many difficulties to encounter in bringing into existence a college founded upon the union of intellectual and moral education as essential to the great events of human existence, to the prosperity of every community, and to the true ends and purposes of every seminary of

¹Reeves and Russell, op. cit., p. 34.

learning adapted to the genius of human nature, we have reason to be satisfied with the result, and to be thankful for the success that has so far crowned our efforts, still we do not think that we have been countenanced and sustained with that warmth of interest and fervor of efficient zeal which the grand objects of the Institution proposes.

There is not a college in Christendom, known to us, which gives the same attention to religious and moral instruction given here, and without sectarian bias whatever. The Bible is an every day classic, publicly read by every student in rotation, accompanied with lectures and examinations on sacred history, chronology, geography, ancient manners and customs, and the literature of the Bible, with its bearing upon men as individuals, and upon society in all its developments and destiny. These subjects receive one hour's attention in six working days in every week. This lecture and these examinations sometimes assuming a very miscellaneous character, are made to cover many defects in the early education of the youth of this country in the useful arts of orthoepy, orthography, punctuation, and public reading.

The general anatomy of the physical constitution and the physiology of man as an animal being, are also in popular form, as adapted to young men, made subjects of general instruction in this Institution. These two departments are peculiar to this College as part of a scientific, literary, and moral education. Bethany College is likely to be useful in originating in this community similar departments in other colleges, which, indeed, greatly compensates for the anxiety felt, and labor undertaken in forwarding such an institution.¹

Although these slight variations in the functional area of instruction which the Disciple colleges sponsored, attracted little attention at the time, they were the incipient genesis of many changes in function which were to be made under the impact of the changing culture in future periods.

¹Alexander Campbell, "Present Condition and Prospects of Bethany College," The Millennial Harbinger, August, 1846, p. 44.

CHAPTER V

FUNCTIONAL EXPANSION

The Civil War was a struggle which had profound influence on the social and cultural conditions of the country. This was true not only of political and economic areas, but also of religious and educational activities. The Civil War was considered by church people in both the North and the South as primarily a moral struggle.¹ All the religious bodies felt the impact of social, political, and economic changes during and following the conflict. The prosperity of the North and West was greatly increased during the war.² The South suffered under the ravages of the struggle for twenty years after the end of the war.³

The lowering of the standards of conduct in private and public life was one of the consequences of the war.⁴ The whole country was plunged into a moral collapse without precedent.⁵ Out of this chaos there came an era of corruption in politics and business which affected every department of government and every section of the country. Even the practical operations of religion failed to escape the corruption of the period.⁶

Not all the changes were negative. The westward expansion of population was soon revived and the churches were forced

¹William Warren Sweet, The Story of Religions in America. (New York: Harper & Brothers, 1930), p. 470.

²James Truslow Adams, The Epic of America (New York: Little, Brown, and Co., 1934), p. 274.

³Ibid., p. 274.

⁴Sweet, op. cit., p. 477.

⁵Adams, op. cit., p. 276.

⁶Sweet, op. cit., p. 475.

to expand to keep up with the tides of people moving west under the lure of minerals, cattle raising, and agriculture.¹

Another cultural change was the marching growth of science.² Almost every year between the close of the Civil War and 1900 brought forth some signal achievement in the realm of applied science.³ Industrial development went forward at a rapid pace. Railways were constructed to span the continent and vast aggregations of wealth were gathered in the form of corporate enterprises.⁴ The sweep of these forces brought about an urbanization process, and by the end of the century the city became for the first time a controlling factor in American life. Simultaneous with the growth and development of cities was the end of the frontier, although many frontier characteristics lingered on.⁵

These social and economic forces impressed themselves upon all educational institutions and practices. The old classical curriculum was no longer able to meet the changing needs of the national life, and new studies began to be introduced.⁶ From 1865 on was a period of internal reorganization of elementary education. A new psychological concept of education, based upon the assumption that the mind could be trained by a uniform procedure of mental discipline and drill, evolved.⁷ Every essential feature of public school education had been either worked out or anticipated prior to 1860, but the practical development came dur-

¹W. E. Garrison, The March of Faith (New York: Harper & Brothers, 1933), p. 36.

²Adams, op. cit., p. 311.

³Ibid., p. 398.

⁴Ibid., p. 278.

⁵Ibid. p. 306.

⁶E. P. Cubberley, Public Education in the United States (New York: Houghton Mifflin Co., 1919), p. 505.

⁷Ibid., p. 513.

ing the second half of the century.¹ In the older states the public schools were rapidly developed after the Civil War. The newer states were quick to follow by making prompt provision for the establishment of both common schools and state universities.²

A new phenomenon in education arose in the form of institutions of applied science.³ Most of these institutions were technical and agricultural schools and represented an effort to provide college education for industrial and agricultural classes. With the passage of the Morrill Act in 1862 the states began to expand the scope of their educational institutions to include areas of learning outside the old classical instruction. Within twenty years practically every state in the union had established a land-grant college either in connection with an existing institution or by the creation of a new institution.⁴

The period of denominational effort in the founding of institutions of higher education continued, after the interruption of the Civil War, until almost the end of the century.⁵ But most of the denominations ceased their efforts toward the establishment of new institutions with the termination of the frontier in the last decade of the century.⁶ As state effort became secularized, religious effort proceeded independently. Through these denomi-

¹Charles A. Beard and Mary R. Beard, The Rise of American Civilization (New York: Macmillan Co., 1930), p. 815.

²Garrison, The March of Faith, p. 65.

³Edwin G. Dexter, A History of Education in the United States (London: Macmillan Co., 1910), pp. 343-344.

⁴Ibid., p. 344.

⁵Elbert Vaughan Wills, The Growth of American Higher Education (Phila.: Dorrance & Company, 1936), pp. 57-58.

⁶Ibid., p. 58.

national institutions the church was still seeking an educated ministry and a diffusion of knowledge.¹

The founding of colleges by the Disciples was temporarily halted by the Civil War and the economic crisis following. It must be remembered that at this time the Disciples entered into a period of controversy which took up their energy.² From 1866 to 1875 very few permanent colleges were established by the Disciples. They were busy extending the faith by the establishment of new churches, and with tensions arising between the level of general culture and the resistance to "innovations" by those who lagged behind the general social and cultural process.³

After the passing of the period of controversy came the renaissance from 1875 to 1900, and with it a new impetus was given to educational endeavors by the Disciples. With the increase in the number of students attending elementary schools there came an increasing demand for higher education. The Disciples followed the pattern of other religious bodies and founded colleges to meet this need. When state universities began to attract Disciple students in large numbers the Disciples created new institutions with special functions. Under the impact of scientific development and an urbanized culture the curricula of the existing Disciple colleges were enlarged to meet the new needs. A list of Disciple educational institutions in 1897 gives five "universities," twenty-five colleges, fifteen institutes, schools, seminaries, and Bible chairs.⁴ These institutions may be classed into three groups: those which became permanent junior or senior

¹Ibid., pp. 57-58.

²W. E. Garrison, Religion Follows the Frontier (New York: Harper & Brothers, 1931), pp. 224-245.

³Ibid., p. 227.

⁴Ibid., p. 256.

colleges; institutions of various types attempting to render special services; and those that were founded during this period but have since ceased to exist.

In 1869 Hamilton College was established in Lexington, Kentucky, as Hooker Female College. It was a school for girls which claimed to be founded on "Christian and scientific principles."¹ At a later date it became known as Hamilton College and in 1903 became affiliated with Transylvania College (at that time Kentucky University).

Texas Christian University was established at Thorp Springs, Texas, in 1873 as Add-Ran College by two pioneer Disciple preachers who were interested in education.² Although the college was founded as a private institution and remained such for seventeen years, its founders had in mind the establishment of an educational institution for the Disciples of Christ in Texas. It was endorsed as a Disciple college by the state convention of the Disciples in 1873.³ A few years later the institution became the property of the Disciple churches in Texas and was known as Add-Ran Christian College. It was moved to Waco, Texas, in 1895, and to Ft. Worth in 1910. In the meantime its name had been changed to Texas Christian University. It has since become one of the largest educational institutions operated among the Disciples.

Drake University was established in 1881 at Des Moines, Iowa, as an outgrowth of Oskaloosa College.⁴ Its founders were leading Disciple ministers and laymen. By action of its founders

¹First Annual Catalogue of Hooker Female College, p. 12.

²Texas Christian University Bulletin, 1928, Vol. XXIV, No. 3, pp. 22-24.

³Ibid., pp. 22-24.

⁴Drake University Record, August, 1935, Vol. XXXI, No. 10, pp. 9-11.

the institution is independent of ecclesiastical control, but under the general auspices of the Disciples of Christ. This institution has since become the largest institution of higher education operated among the Disciples.¹

Milligan College was established in 1881 near Johnson City, Tennessee, as an outgrowth of Buffalo Institute. Its founders were Disciples and it was chartered as a "Literary, Scientific, and Religious Institution." Beset with difficulties from the first, Milligan has remained a small college with a limited constituency.

William Woods College was established at Fulton, Missouri, in 1890 as the Orphan's School for Girls of the Christian Church of Missouri.² It had formerly existed at Camden Point, Missouri. At a later date it was known as Daughters' College. The present name was adopted in 1900.³

From the establishment of Bethany College on to the last quarter of the nineteenth century, the Disciples considered ministerial training to be an aspect of undergraduate education. The first move in the direction of a separate institution for the training of ministers was the organization of the College of the Bible of Transylvania College in 1865. It was chartered as a separate institution in 1878 but continued to operate in close cooperation with Transylvania.⁴ This plan of a Bible college in

¹Robert L. Kelley and Ruth E. Anderson, Christian Education Handbook for 1934 (New York: Council of Church Boards of Education, 1934), p. 424.

²D. M. Granfield, "Orphan School," The Christian-Evangelist, Vol. 27, p. 39.

³Bulletin of William Woods College, 1936-1937, p. 15.

⁴Catalogue of the College of the Bible, 1927-28, p. 12.

connection with the regular Disciple colleges was followed by many of the Disciple colleges at later dates.

A unique type of preacher training institution evolved with the founding of Johnson Bible College as the School of the Evangelists in 1893, near Kimberlin Heights, Tennessee.¹ The institution grew out of Correspondence Bible College which was carried on for two years in the home of the founder, Ashley S. Johnson. Johnson Bible College has as its distinct purpose the training of ministers for the Disciples and is unique in the location and the appeal which it makes for students of small economic means. It forms a small community to itself and most of the labor is carried on by the students.²

The renaissance in the field of American education which began about 1890 was not without its effect on Disciple colleges. This new impulse was manifested not so much in the regular Disciple colleges as in the creation and development of a new type of institution--an institution affiliated with non-Disciple institutions for the purpose of rendering special types of service.³ These affiliated institutions were established under the impinging development of state institutions and large universities endowed by private capital; the attendance of large numbers of Disciple students in these non-Disciple institutions; and a growing recognition that religious effort in the field of higher education must be supplementary to state provision. These affiliated institutions may be grouped into three rather distinct types: the Bible chair, designed to give religious instruction to undergrad-

¹Thomas Munnell, "School of the Evangelists," The Christian-Evangelist, Vol. 33, p. 158.

²Catalogue of Johnson Bible College, 1934-1935, pp. 9-11.

³Garrison, Religion Follows the Frontier, p. 257.

uates; the Bible college adjacent to a non-Disciple institution, combining the function of a Bible chair with that of giving ministerial training; and the school or house affiliated with a university divinity school in which Disciple students may register and to which it contributes such courses as it desires.¹

The work of an institution affiliated with a state university began with the establishment of the Bible College of Missouri in 1892. It was founded as an institution offering Biblical instruction and training for the ministry and was affiliated with the University of Missouri.² The following year a Bible chair was established at the University of Michigan by the Christian Women's Board of Missions for the purpose of offering Biblical instruction and caring for the religious needs of Disciple students.

A unique and significant institution came into existence with the establishment of the Disciples Divinity House in affiliation with the University of Chicago in 1894. It offered encouragement and "fellowship" to Disciple students desiring graduate ministerial education. Students of the House were registered in the Divinity School of the University, to which special courses were contributed. At the outset the enterprise had wide publicity and the backing of most of the brotherhood. A larger number of Disciple students were soon taking graduate work there than had ever assembled at any university of such rank.³

The establishment of affiliated institutions continued with the founding of Eugene Divinity School at the University of

¹Ibid., pp. 261-262.

²Bulletin of the Bible College of Missouri, Vol. XIX, No. 6, p. 9.

³Garrison, Religion Follows the Frontier, p. 261.

Oregon in 1895, now affiliated with Spokane University as the Northwest Christian University.¹ Its work was similar to that of the Bible College of Missouri. The Bible chair of the University of Virginia was established in 1898.² The Kansas Christian Foundation followed in 1900 at the University of Kansas.³

While these permanent colleges and affiliated institutions were being established there were many more that came into existence but did not survive. Some of these had an early demise while others were in operation for a number of years. In some cases their death was due to poor location and a lack of the right kind of leaders. In most cases it was due to the fact that the Disciples failed to realize the academic and financial responsibility connected with the founding and proper operation of a collegiate institution. There was no ecclesiastical control, and consequently many sporadic efforts and little sectional co-operation. In many cases colleges sprang up under the influence of a dominant personality who had good intentions but lacked sufficient experience and forethought in academic administration. Under the influence of a developing culture and an expansionist impulse, educationally-minded Disciples founded colleges without regard for the total educational scene in America. They felt that these institutions would help to extend the cause to which they were devoted.

Another factor in educational expansion was the local

¹W. A. Wood, "Eugene Divinity School," The Christian-Evangelist, Vol. 33, p. 281.

²Riley Benjamin Montgomery, The Education of Ministers of Disciples of Christ (St. Louis: Bethany Press, 1931), pp. 42-43.

³Ibid., p. 43.

pride of developing frontier communities.¹ Notable examples of these "boom" colleges were Central Christian College at Albany, Missouri, and Garfield University at Wichita, Kansas. Both of these institutions were victims of speculation and they soon died for the lack of an adequate constituency.

No complete account can be given of these defunct colleges since in most cases the data perished with the death of the institution. A few of these institutions lived until after 1900, but many of them were short lived and perished within a few years of their founding. As complete a list as the available data allow includes the following institutions.²

It is impossible to ascertain the specific services rendered by these institutions, but the fact of their birth and subsequent demise illustrates the altering of the educational operations of the Disciples under the impact of social change. It also illustrates the interrelatedness of these institutions with the broader stream of American culture. The Disciple colleges of this period, both those that perished and those that survived, still conceived their general purpose to be the extension of the faith through instructional activities.

The most potent social forces operative in the enlargement of the educational program of the Disciples were: westward expansion of population and the development of agriculture; the growth of the public school system; the growth of applied science and industrial development; and the process of urbanization. These changes in the general culture influenced the colleges in

¹W. F. Richardson, "College Failures Among Us," The Christian-Evangelist, Vol. 27, p. 460.

²Montgomery, op. cit., p. 42.

the direction of an enlargement of their instructional scope, and gave impetus to the establishment of new types of institutions to meet new needs.

TABLE III
DEFUNCT DISCIPLE COLLEGES

Institution	Location	Date
Hesperian College	California	1865
Southern Illinois College	Illinois	1866
Carlton College	Texas	1867
Woodland College	Missouri	1870
Washington College	California	1873
Christian College	Kentucky	1874
Pea Ridge Academy	Arkansas	1880 ^a
Princeton Collegiate Institute	Kentucky	1881
Christian Collegiate Institute	Illinois	1881
Home College	Kentucky	1883
Ash Grove College	Missouri	1883 ^b
Fairfield College	Nebraska	1884 ^c
West Kentucky College	Kentucky	1885
West Tennessee College	Tennessee	1885
Hope Institute	Texas	1886
Garfield University	Missouri	1886
West Point Female Seminary	Virginia	1886
Winchester College	Kentucky	1889
Nevada Christian University	Missouri	1889 ^d
Northwest College	Minnesota	1890
Burritt College	Tennessee	1890
Christian College	Oregon	1890
Daughters' College	Missouri	1890
Holden College	Missouri	1890
Lampasas College	Texas	1890
Orange College	Florida	1890
Pierce Christian College	California	1890
Louisville Christian Bible School	Kentucky	1892
American University	Tennessee	1893
Central Christian College	Missouri	1893
Carr-Burdette College	Texas	1894
Berkeley Bible Seminary	California	1896
Curtner Seminary	California	1895

^aW. Irelan, "Pea Ridge Commencement," The Christian-Evangelist, Vol. 27, p. 384.

^bIbid., p. 543.

^cLeon A. Moonmaw, History of Cotner College (1916), pp. 20-24.

^dJoseph F. Woolery, "Nevada Christian University," The Christian-Evangelist, Vol. 27, p. 492.

The instructional function continued to be the center of the operating program of Disciple colleges. Like other colleges, they began to go beyond the old classical instruction to which the early Disciple college had been limited. This functional expansion of the educational program of the Disciples took two directions: the widening of the instructional scope of some of the larger institutions to include, by affiliation or the growth of a department into a separate college, schools of law, medicine, pharmacy, and dental surgery; and the establishment of affiliated institutions, in co-operation with state or privately endowed institutions, designed to render special services.

By 1900 Bethany, Hiram, Eureka, Culver-Stockton, and Milligan were beginning to standardize their work and raise their entrance requirements. By 1905 nearly all of these institutions were requiring a full high school course for admission to the first year of regular college work, although they all maintained preparatory departments until a later date. In 1900 Bethany offered four regular courses of study leading to the bachelor's degree.¹ Eureka offered similar courses of study, and in addition a year of graduate instruction.² Hiram offered practically the same courses, but with a different organizational arrangement.³ Culver-Stockton had in addition to the regular arts courses a Correspondence Bible School which was one of the early attempts of a Disciple college to extend instruction beyond the campus.⁴ Milligan was smaller and her curriculum covered a smaller instructional

¹Catalogue of Bethany College, 1901, p. 13.

²Catalogue of Eureka College, 1900.

³Catalogue of Hiram College, 1899, p. 62.

⁴Catalogue of Christian University, 1899, pp. 9-10.

area.¹ The main additions to the instructional areas of these colleges were; departments of commercial study, physical culture, elocution, and conservatories of music. Courses in sociology began to appear near the end of the century. Only a few efforts were made to extend instruction beyond the campus.

Christian College, William Woods College, Hamilton College, and Missouri Christian College were tending in the direction of the junior college, which emerged in the early twentieth century as a distinctive type of educational institution.

Transylvania, Texas Christian, Drake, and Butler were developing into the university type of institution embracing, by affiliation or establishment, several distinct schools and offering graduate study in Bible. It was in these institutions that the greatest changes in functional operations were made.

Transylvania College (Kentucky University) offers the most striking example of a shifting instructional area under the impetus of social change and competition with other colleges. In 1869 Transylvania had, in addition to the school or college of arts, literature, and science, an Agricultural and Mechanical College, a College of the Bible, a Commercial College, a College of Law, and a College of Medicine.² The Agricultural and Mechanical College had become a part of the institution by an act of the State Legislature of Kentucky in 1865. In 1878 it ceased to be a part of Transylvania.³ The Law College was closed in 1879, reopened in 1892, and closed again in 1895. The College of Liberal Arts and the Academy were opened to women in 1889.⁴ In 1878 a

¹Catalogue of Milligan College, 1900.

²Catalogue of Kentucky University, 1869-70, p. 3.

³Ibid., p. 3.

⁴Catalogue of Kentucky University, 1900, p. 5.

a new Bible College was chartered under a separate board but continued to operate in close relationship with the university.¹ In 1897 the Medical College in Louisville became associated, but the relationship was not entirely satisfactory and two years later a Medical Department was organized in the university proper.

Drake University opened in 1881 with literary, Bible, music, and commercial departments.² The Iowa College of Law and the College of Medicine were affiliated institutions and at a later date became integral parts of the university. The Iowa College of Pharmacy was organized in 1882, affiliated in 1887, and became a regular college of the university in 1902.³

Texas Christian University added to its regular arts courses a College of the Bible and a College of Law in 1900.⁴ An industrial school had been organized in 1895 but it was discontinued after a few years.⁵

Butler College was affiliated with the Medical College of Indiana, Indiana Law School, and Indiana Dental College in 1899 as the University of Indianapolis.⁶ Evening courses were first offered in 1899 to teachers in the public schools of Indianapolis.⁷

During the expansion of the instructional function all the Disciple colleges were also performing the function of con-

¹Catalogue of Kentucky University, 1895-96, p. 4.

²Catalogue of Drake University, 1922-23, Vol. XIX, pp. 10-12.

³Ibid., pp. 11-12.

⁴Catalogue of Add-Ran Christian University, 1900-1901, p. 40.

⁵Catalogue of Add-Ran Christian University, 1896-97, p. 11.

⁶Annual Catalogue of Butler College, 1899-1900, pp. 1-10.

⁷Annual Catalogue of Butler University, 1935-36, p. 27.

serving knowledge. All the institutions maintained libraries and some had museums. The data on this function are too few for an evaluational discussion of the problem. It is clear that the conservation of knowledge was carried on as a supplementary function to the more immediate concern of the diffusion of knowledge through instruction.

The Disciple College of this period was essentially a teaching institution, and most of the changes which were initiated were in the form of extensions of the scope of instructional activities. Practically no attempts were made in the creation of new knowledge. Instructional and practical activities took all the time and energy of teachers in the Disciple colleges and they had no time or funds for research.

The most significant change in the total field of educational operations among the Disciples was the creation of the affiliated institution. This represented the emergence of a new type of institution and it is in the creation and development of the affiliated institution that the Disciples have made their most original contribution to the field of American higher education.¹ These institutions performed the functions of offering Biblical instruction and religious guidance to undergraduates in tax-supported colleges and universities, and in some cases provided an opportunity for Disciple ministerial students to avail themselves of a high grade of graduate instruction. These institutions are not colleges in the usual sense of the term, but they represent a phase of the constant changes which Disciple educational operations undergo in the process of adaptation to the shifting cultural scene.

¹Garrison, Religion Follows the Frontier, p. 259.

CHAPTER VI

FUNCTIONAL STRATIFICATION

The Disciples continued to establish new educational institutions even after the opening of the twentieth century, but their efforts were for the most part unco-ordinated. The result was a series of individual institutions, each of which was more or less jealous of its right to existence. But the period since the beginning of the century has brought many changes in the functional operations of these institutions. The cultural changes, such as the shift of population from rural to urban centers and increased wealth and leisure, the increased enrolment of the secondary schools, and the lessened opportunity for the employment of young people, have tended to cause a tremendous increase in the enrolment of Disciple colleges. A corresponding increase in the total assets of these institutions has also come about.

In 1906 there were forty-six institutions listed in the Year Book as being operated under the auspices of the Disciples.¹ The first efforts in the direction of co-operation were made in 1894 with the organization of the Educational Board, but the attempt failed to secure wide support.² Another attempt was made in 1903 by the organization of the American Christian Education Society, but it likewise failed to secure the needed support. More effective co-operation was begun in 1911 with the formation

¹Year Book of the Disciples of Christ, 1906 (Cincinnati, The American Home Missionary Society), p. 464.

²J. C. Todd, "Fortieth Annual Report of the Board of Education," Year Book of the Disciples of Christ, 1929 (Indianapolis, The United Christian Missionary Society), pp. 145-163.

of the Association of Colleges of the Disciples, which became the Board of Education in 1914.¹

In the meantime many institutions were being established. Only a few of these have been able to survive competition and the lack of an adequately supporting constituency. Since 1900 only five permanent colleges have been established. Of these five one is a junior college, one a university, and the other three are small four-year colleges.

Atlantic Christian College was established at Wilson, North Carolina, in 1902 through the efforts of the North Carolina Christian Missionary Convention.² Its aim was stated as that of developing character through Christian education. It became an A-grade college, accredited by the State Board in 1922.³

Lynchburg College was chartered as Virginia Christian College at Lynchburg, Virginia, in 1903.⁴ Its purpose was the preparation of youth for Christian citizenship. It is a standard four-year college.

Phillips University was established under the auspices of the Disciples as Oklahoma Christian University in 1906 at Enid.⁵ Its name was changed for the present one in 1913. Its general purpose as stated in its charter is to offer liberal courses of instruction in a healthy Christian atmosphere.⁶ It has national accreditation as a university.

¹Ibid., pp. 145-160.

²Bulletin of Atlantic Christian College, 1935-36, XXI, 8. pp. 9-10.

³Ibid., p. 10.

⁴Catalogue of Lynchburg College, 1935-36, p. 2.

⁵Bulletin of Phillips University, 1932, XXVI, 4, pp. 13-15.

⁶Ibid., p. 13.

Randolph Junior College was chartered in 1924 at Cisco, Texas. It was an outgrowth of Midland College, which had been established in 1909. It is accredited by the Association of Texas Colleges as a first class junior college.¹

Chapman College at Los Angeles, California, was founded as California School of Christianity in 1920 by the Disciples of the state.² It incorporated the resources of Berkeley Bible Seminary which had ceased operations, and became known as California Christian College. The general aim is stated as the preparation of Christian ministers and laymen.³

The non-accredited preacher-training type of institution similar to Johnson Bible College, was continued by the founding of Minneapolis Bible University at Minneapolis, Minnesota, in 1916; Cincinnati Bible Seminary at Cincinnati, Ohio, in 1923;⁴ Pacific Bible Seminary at Long Beach, California, in 1928;⁵ and Manhattan Bible College at Manhattan, Kansas, in 1928. The specific purpose of these institutions as stated in their charters is the education of ministers with the Bible as the core of the curriculum. They propose to teach a narrow range of subjects and emphasize loyalty to the Bible as the inspired, final, and complete revelation of God's will to man. Although not closely identified with the organized missionary and educational work of the Disciples, the leaders of these institutions maintain their affiliation with this communion.

¹Bulletin of Randolph College, 1934-35, p. 4.

²California Christian College Bulletin, 1933, XII, 1, pp. 7-9.

³Ibid., p. 7.

⁴"Cincinnati Bible Institute," The Christian Standard, August 4, 1923, pp. 1-2.

⁵Pacific Bible Seminary Bulletin, 1930-31, V, 1, pp. 9-10.

The founding of affiliated institutions which began soon after 1890, has continued to the present. Much of this work was inaugurated by the Christian Woman's Board of Missions and the University Department of the Board of Education. Since the co-ordination of the educational and missionary work of the Disciples the support and supervision of this work is under the sponsorship of the United Christian Missionary Society.

The Bible Chair at the University of Texas was established in 1904; the Drury Bible College at Springfield, Missouri, was established in 1909; the Indiana School of Religion at the University of Indiana in 1910; the Illinois Disciples Foundation at the University of Illinois in 1915; the Student Pastorship at Purdue University in 1916; the Ohio Christian Foundation at Ohio State University in 1925; the Oklahoma Christian Foundation at Oklahoma University in 1927; the Disciples Vanderbilt Foundation at Vanderbilt University in 1927; the Student Centers Foundation at Iowa State College in 1930.¹ Work was first begun at Kansas State College in 1901 with the organization of a Bible Chair. In 1930 the work was reorganized and is now the Kansas Bible College.

With the exception of the Disciples Vanderbilt Foundation, all of these institutions were originally established with the twofold purpose of offering instruction in Bible and religion, and of providing a religious environment and religious guidance for Disciple students at tax-supported or privately endowed colleges and universities. In some cases graduate instruction has been offered.

A more specific type of missionary work was inaugurated with the establishment of Southern Christian Institute at Edwards, Mississippi, in 1887. This institution ministers to Negroes and

¹Year Book of the Disciples of Christ, 1931, p. 156.

has developed a junior college as a part of its wider program. A similar form of work was begun in Texas with the establishment of Jarvis Christian College at Hawkins, Texas, in 1914. This institutional mission project also operates a junior college as a part of its educational program.¹

A unique educational institution came into existence among the Disciples with the establishment of the College of Missions in 1910, by the Christian Woman's Board of Missions. After the affiliation of the missionary work of the Disciples in 1919, the College of Missions was operated under the supervision of the United Christian Missionary Society. It functioned for a number of years as a graduate training school for missionaries and was one of the first institutions of its kind to be established. Later it became affiliated with Butler College and continued in operation until 1927 when the curtailment of the missionary program made it necessary to either close the institution or integrate it with some other institution. The latter plan was chosen. It became a part of Hartford Seminary, located at Hartford, Connecticut, and has since been operated as a co-operative enterprise with this institution.

The Disciples Vanderbilt Foundation was established in 1927, as an integral part of the Vanderbilt University School of Religion.² Its purpose is to offer graduate training to Disciple ministerial students. In function and organization this project is similar to that of the Disciples Divinity House of the University of Chicago.

While these more permanent forms of co-operative institu-

¹Year Book of the Disciples of Christ, 1935, p. 22.

²Disciples Vanderbilt Foundation. A pamphlet.

tions and standard four-year and junior colleges were being established, there were many others founded which failed to survive. A list of the colleges and schools established under the auspices of the Disciples since 1900, that have ceased operations includes:

TABLE IV
DISCIPLE COLLEGES WHICH HAVE CLOSED

Institution	Location	Date
Hereford College	Texas	1902
Dexter Christian College	Missouri	1902
Campbell-Hagerman College	Kentucky	1902
Washington Christian College	Washington, D.C.	1902
Bible College	Tennessee	1904
Georgia Robertson College	Tennessee	1904
Austin Christian College	Illinois	1904
Kee-Mar Seminary	Maryland	1904
Lamar College	Georgia	1907
Keuka College (Co-operative)	New York	1907
Angola Bible Chair	Indiana	1908
Midland College	Texas	1909
Southern Christian College	Mississippi	1910
Phillips Bible Institute	Ohio	1912
Christian College	Georgia	1915

Since 1900 the Disciples have failed to support more than half of the total number of colleges which have been established under their auspices. As in former periods, the autonomous character of the practical operations of the Disciples has been a contributing factor to a sporadic effort in higher education. The increasing competition with tax-supported institutions is another potent factor. It is significant to note that the establishment of institutions has almost ceased since the co-operative work of the Board of Education.

In addition to the list of defunct colleges that arose during this period, several other colleges, established in previous periods, have ceased operations. The two most conspicuous examples are those of Spokane University and Cotner College. Both

of these colleges suspended operations in 1933. In many ways they represent the process through which many denominational colleges have passed. They were founded under the impulse of a religious movement attempting to further its purpose through education; expanded under the pressure of devotion and sacrifice but insufficient knowledge of financial and academic responsibilities; contracted their scope of activities because of competition or inadequate support; and finally closed when their financial burdens became too heavy to carry.

In 1900 Cotner College was in the university class and included a College of Arts, College of Medicine and Dentistry, Normal School, School of Music, and a Preparatory School.¹ In 1905 a School of Business and a School of Eloquence were enlarged from departments.² The scope of the institution's instructional area began to be reduced with the discontinuance of the relationship with the School of Medicine in 1910. It was restored in 1912 and permanently dropped in 1918 when the institution was reorganized as a college with a smaller scope of instruction.³ It continued in the small college field until its demise. The remaining resources of the institution are to be used for some educational cause among the Disciples in Nebraska.

Spokane University, having been established in 1913 with a wide scope of offerings, was reorganized in 1925 with a College of Arts, College of the Bible and a College of Fine Arts. Operations were suspended a few years later when the financial support

6-7. ¹Bulletin of Cotner University, 1901, Series II, 1, pp.

6-7. ²Bulletin of Cotner University, 1905, Series VI, 1, pp.

67-69. ³Bulletin of Cotner College, 1919-20, Series XIX, 4, pp.

became inadequate, due to the combined factors of economic depression and religious controversy.

Missouri Christian College, which claimed a more or less continuous history since 1848, was also a victim of the economic depression and operations were suspended in 1928. Competition with other institutions of a similar character was also a contributing factor to its demise.

The closing of Disciple college during this present period of economic depression illustrates how close a relationship these practical operations of a religious communion sustain to the general culture. The most potent factor in the closing of these institutions, aside from the immediate lack of financial support, has been the shifting of the educational function to the State. Although there are other contributing factors, such as poor management and unwise location, this shift of the educational function from the religious bodies to the State is fundamental and is part of a wider movement of secularization. In previous periods Disciple colleges have died for the lack of support and unwise locations, but since 1900 competition with tax-supported institutions has been intensified. Institutions that have failed to meet this competition have had, in some cases, to close their doors and cease operations. The two factors of the interaction and the tension between the culture of the Disciple communion and the general culture of America have tended to bring about a process of functional stratification in Disciple colleges.

The most significant changes have occurred in the scope of the instruction offered by these institutions. The process of expansion which began prior to 1900 continued for a dozen years after the opening of the century. This was particularly true of the colleges located in sections of the country where frontier

conditions still existed to some extent. But with the rise of the standardizing and accrediting agencies and the rise of the junior college movement, a process of functional stratification began which has resulted in certain definite institutional types among the Disciples. The process is clearly indicated by the changes in the instructional scope of Disciple colleges.

Drake University began to narrow the scope of its instruction in 1906 when the College of Pharmacy was discontinued. In 1910 the Medical College was discontinued.¹ In 1919 a College of Commerce, Finance, and Journalism was established.² At the present time Drake University consists of six colleges: a College of Liberal Arts for the furtherance of general culture, and special professional colleges of Bible, Law, Education, Commerce and Finance, and Fine Arts.³

Butler College ceased to be a part of Indianapolis University shortly after 1904, and affiliation with the School of Medicine and School of Dentistry was discontinued. The institution continued in the college class until 1925 when it again entered the university class, comprising at that time a School of Arts and Sciences, Law School, Art Institute, School of Music, School of Religion, and a co-ordinated relationship with the College of Missions. At the present time Butler University consists of the College of Liberal Arts and Sciences, the College of Religion, the College of Education, the Division of Graduate Instruction, and the Division of Evening Courses. Affiliation is sustained with the Arthur Jordan Conservatory of Music and the John

¹Catalogue of Drake University, 1912-13, XVII, 3, p. 37.

²Catalogue of Drake University, 1921-22, XXVI, 3, p. 68

³Drake University Record, 1935, XXXI, 3, p. 69.

Herron Art Institute.¹

Texas Christian University began its process of expansion about 1902. In 1904 a Normal College was opened for one year. In 1906 Hereford College and Carlton College became "co-related" institutions. In 1909 Midland College became "co-related" and the relationship with Carlton College was discontinued. A College of Medicine was adopted as an integral part of the University. Brite College of the Bible was founded in 1914. A School of Law was organized in 1915.² In 1918 the Medical School was closed with a view to more intense concentration on Liberal Arts. The Law School was closed in 1920. By 1926 all affiliated schools had been discontinued and the instructional scope consisted of an organization similar to that of the present which includes the Add-Ran College of Arts and Sciences, Brite College of the Bible, School of Fine Arts, School of Education, and the Graduate School.³

Phillips University has made fewer changes in the functional scope of offerings. In 1912 the University included the College of Liberal Arts, College of the Bible, School of Education, College of Business, College of Fine Arts, and the Nurses Training School.⁴ In 1935 practically the same scope was offered with the exception of the Nurses Training School. The Business School has ceased to be a separate school.⁵

At the opening of the century all of these institutions

¹Butler University Bulletin, 1935-36, XXIV, 4, pp. 22-24.

²Texas Christian University Bulletin, 1918, XIV, 2, p. 85.

³Texas Christian University Bulletin, 1936, XXXII, 3,
p. 12.

⁴Bulletin of Phillips University, 1913, VII, 2, p. 24.

⁵Bulletin of Phillips University, 1935, XXIX, 4, p. 17.

operated academies or preparatory departments. With the rise of the high schools these have been discontinued. This illustrates the narrowing of the functional scope of instruction from the lower educational levels. At the upper levels the instructional function has been withdrawn from the professional fields with the exception of the fields of education and religion. The Law School of Drake University is the single exception. These four Disciple institutions are in the small university class and offer courses leading to the Bachelor's and Master's degrees. Pre-instruction is offered in all the standard professional fields. This functional stratification has resulted in this group of Disciple institutions of the university type. They are all organized along similar lines and the scope of their instructional offerings has become standardized. In most cases this parallels that of the state universities.

The factors which have operated to bring about this functional stratification are multifarious. One of the most important has been the rise of the accrediting agencies which have insisted on standardization. Another has been the competition of tax-supported institutions, especially the state universities, which in most cases have dominated the educational scene with the exception of the large privately endowed universities. A third factor has been the limited financial resources which Disciple and other denominational colleges have been accorded. This has forced them to limit the scope of their instruction and concentrate on Liberal Arts. The rise of the junior college movement, along with the growth of the high schools, has tended to limit these institutions on the lower levels. A still more important factor has been that of location. It is significant to note that all four of the Disciple institutions of the university type are lo-

cated in substantial municipalities. It has long been the tendency of colleges to draw their constituencies from the immediate surrounding environment.¹ This has been true of all the Disciple colleges.² The four Disciple institutions of the university type have each had a substantial constituency in the population of the city in which they are located and which they serve as "urban" universities.

A second type of Disciple institution which has evolved as a standard type since 1900 is the four-year arts college. Disciple institutions of this type have undergone very few radical changes in function, although their curricula have been enlarged and extended in keeping with the changing academic standards. These regular four-year arts colleges have accepted as their educational field the liberal arts course leading to the Bachelor's degree. With few exceptions they do not attempt to offer instruction on a graduate level, but confine the scope of their instruction to general culture and pre-professional areas.

This type includes Bethany College, Culver-Stockton College, Hiram College, Lynchburg College, and Transylvania College, which have national accreditation as four-year arts colleges. It also includes Milligan College, Atlantic Christian College, Chapman College, and Eureka College, with regional or state accreditation. Eureka, having lost its standing in the North Central Association, has just recently dropped to the regional accreditation group.

In 1900 all these institutions which were in existence at that time were at about the level of a standard junior college of

¹Floyd W. Reeves, and John D. Russell, College Organization and Administration (Indianapolis: Board of Education, Disciples of Christ, 1929), pp. 45-47.

²Ibid., p. 45.

the present. Through the process of standardization and the raising of the level of instruction, these institutions have become four-year arts colleges.

Transylvania College is an exception to the process by which most of the Disciple arts colleges have evolved. At the opening of the century Transylvania (at that time Kentucky University) was in the university class. Various factors, such as competition and the lack of adequate financial support, have operated to cause its instructional scope to be reduced to that of a four-year arts college. The process of contraction began with the discontinuance of the Medical College in 1908.¹ The College of Law was dropped in 1914. In 1915 the institution was reorganized and the field of liberal arts was selected for concentration.² In 1925 a further integration of Transylvania College and the College of the Bible was achieved and the affiliation with Hamilton College was more closely co-ordinated. The curricula of Hamilton and Transylvania were integrated and organized to gear into the standard course of study in the general culture and professional fields. At the present time Transylvania College is a standard four-year arts college. Graduate training is offered in the ministry by the College of the Bible which operates under a separate board of trustees but sustains a functional relationship with Transylvania College.

The reorganization of Transylvania College in 1925 marked the beginning of a significant functional change which has since become a definite trend among Disciple colleges. At that time Transylvania adopted, under supervision of scientific educational

¹Transylvania University Bulletin, 1912-13, V, 3, p. 28.

²Transylvania University Bulletin, 1925-26, XVII, 11, p.

leadership, an organization of its curriculum into two fundamental units. The first unit, comprising the freshman and sophomore years, was known as the General Culture Unit. This unit was designed to give the student an appreciation of the civilization of which he is a part, and to lead him to an understanding of himself with a view to making a vocational choice. The second unit, comprising the junior and senior years, was known as the Specialization Unit. It was designed, through a system of organized majors and minors in the student's fields of primary and secondary interest, to allow the student to continue his work in non-professional fields or to articulate his work with a professional school through the choice of pre-professional work.¹

The process of stratification has developed a third type of institution in the junior college. This movement in the Disciple colleges is a part of a wider movement of the junior college. The disciples have in operation at present five institutions of the junior college type. Christian College and William Woods College are junior colleges for women. They have national accreditation and offer the first two years of standard college work.² Randolph Junior College is a junior college offering the first two years of college work to both men and women. It is accredited by the State Department of Education of Texas as a junior college.³ Jarvis Christian College and Southern Christian Institute are junior colleges operated under the Home Missions Department of the United Christian Missionary Society. These junior colleges have only state accreditation.

¹Ibid., p. 35.

²Annual Catalogue of Christian College, 1936, LXXXV, 4 and Bulletin of William Woods College, 1936-37.

³Bulletin of Randolph College, 1934-35, p. 4.

The non-accredited preacher-training type of institution among the Disciples includes the Johnson Bible College, the Northwest Christian University, the Minneapolis Bible University, the Pacific Bible Seminary, the Manhattan Bible College, and Cincinnati Bible Seminary. These institutions do not seek accreditation and standardization. Their central purpose is the preparation of students for the ministry. Biblical instruction is the core of their curricula. Their relationship with the more conservative section of the Disciples Communion is very close. The instructional scope of their course offerings is very narrow and centers in ministerial training and a few related fields.¹

The affiliated type of educational institution among the Disciples has been increased in number, but stratified in terms of function. Among the Disciples the affiliated institution usually takes the form of a Bible chair or a foundation at tax-supported or privately endowed institutions. In organization they vary widely. But their functional development has been in three directions. A large number of these institutions concentrate their efforts on undergraduates and limit their function to that of offering religious guidance to Disciple students. The work is in some cases carried on by the local Disciple minister and in a few cases by a full-time director. A second direction is that of a school or college affiliated as a co-operative enterprise and offering to both undergraduates and graduates instruction in the field of religion. These institutions attempt to carry both the instructional and the guidance functions. A third direction is that of the affiliated institution which offers only graduate

¹"Pacific Bible Seminary," The Restoration Herald, XIII, 7, pp. 1-3.

instruction in the field of religion. No attempt is made to offer either guidance or instruction to undergraduates. The Disciple affiliated institutions are listed below according to function.

Group I-- Institutions offering religious guidance:

Illinois Disciples Foundation, Champaign Illinois
Nebraska Christian Foundation, Lincoln, Nebraska
Ohio Christian Foundation, Columbus, Ohio
Oklahoma Christian Foundation, Norman, Oklahoma
Student Centers Foundation, Ames, Iowa
Student Pastorship, Lafayette, Indiana.

Group II-- Institutions offering guidance and instruction:

Bible College of Missouri, Columbia, Missouri
Drury Bible College, Springfield, Missouri
Indiana School of Religion, Bloomington, Indiana
Kansas Bible College, Lawrence, Kansas
Michigan Christian Foundation, Ann Arbor, Michigan
Texas Bible Chair, Austin, Texas
Virginia Bible Chair, Charlottesville, Virginia

Group III-- Institutions offering graduate instruction only:

Disciples Divinity House, Chicago, Illinois
Disciples Vanderbilt Foundation, Nashville, Tennessee

The educational institutions operated under the auspices of the Disciples have thus become functionally stratified into these five types: University, college, junior college, non-accredited, and affiliated. This stratification has taken place with reference to the instructional function, but a similar alignment has taken place in regard to other functions, such as the conservation of knowledge, the extension of knowledge beyond the campus, and the creation of new knowledge, usually considered as part of the functional scope of a college or university.

The Disciple institutions of the university type have greatly enlarged their participation in the function of the preservation of knowledge. Butler University has a library of 67,000 volumes;¹ Texas Christian University has 60,350 volumes;²

¹Butler University Catalogue, 1935, XXIV, 4, pp. 28-29.

²Bulletin of Texas Christian University, 1934, XXX, 3, p. 12.

Drake University has 55,000 volumes;¹ and Phillips University has 20,000 volumes.² All of these institutions have museums.

Disciple institutions of the college type all maintain libraries, but they are usually not so large as those of the university type. Several of the colleges have museums. Transylvania College deserves special mention in regard to its activities in the conservation of knowledge. It has a library of 40,000 volumes and is one of the most valuable collections of old books in the country. This includes rare volumes of the classics and many old books on law and medicine. The non-accredited institutions have small facilities for the conservation of knowledge. The Disciples Divinity House has made a special collection of books relating to the history of the Disciples of Christ. The other affiliated institutions have made few contributions to this function.

Taken as a whole the Disciple institutions have made significant progress in the development of this function of conserving knowledge. Their facilities in 1900 were very inadequate and the growth of their libraries during this period has marked their concern for the conservation of knowledge as a function to be performed by all forms of educational institutions. The factors responsible for this progress are; the influence of accrediting agencies, the cumulative resources of the institutions themselves, and the rise in the general level of American culture.

A few attempts have been made by Disciple colleges to extend educational resources to people beyond the campus. Extension departments are maintained by several of the institutions, although this function is not as much in demand as it was several years ago. A new means of carrying on this function has been put

¹Drake University Record, 1935, XXXI, 3, p. 69.

²Bulletin of Phillips University, 1935, XXIX, 4, p. 17.

into operation by the Division of Evening Courses of Butler University,¹ The Warren Branch of Hiram College,² and the Evening College of Texas Christian University.³ Drake University also has evening classes. The development of this function has been stimulated by the growing demand of teachers and business people for college work offered at convenient hours, and by the development of the wider adult education movement.

The Disciple colleges have made practically no contribution in the development of the function of creating new knowledge.⁴ The spirit of modern research has entered these institutions only in terms of its results. This is a function which demands financial resources, and the Disciple colleges have been limited in their finances, and those desiring to do research work have been further prevented by heavy teaching loads.

One of the most distinctive contributions of the Disciple colleges has grown out of their general but consistent aim of developing character through the teaching of the Bible and the providing of a religious environment. Out of this background and under the impetus of the wider religious education movement, the Disciple colleges began the introduction of courses in religious education a few years after the opening of the century. This was followed by the establishment of chairs or departments or the offering of courses in religious education in all the Disciple institutions of the college and university types.⁵ This work has

¹Catalogue of Butler University, 1935-36, XXIV, 4, p. 27.

²Bulletin of Hiram College, 1936-37, XVIII, I, p. 25.

³Bulletin of Texas Christian University, 1936, XXXII, 3,
p. 30.

⁴Reeves and Russell, op. cit., p. 29.

⁵W. C. Bower and Roy G. Ross, The Disciples and Religious Education (Manuscript now in process of publication), p. 184.

been curtailed by the current depression, but still represents a distinctive contribution to American education.

The Disciple colleges have also shared in the development of teacher-training. Normal schools were established by several Disciple colleges prior to 1900, and since that time many of them have developed departments of education. The importance of this contribution is indicated by the large number of graduates of Disciple colleges who enter the teaching profession.¹

The functional changes which Disciple colleges have undergone in this period since 1900 may be summarized as follows: the stratification of the institutions into functional types; a narrowing and standardizing of the scope of their instructional offerings; increased activity in the conservation of knowledge; and the performance of special functions and services, such as the provision of religious environment for students and the development of instruction in Biblical literature and religious education.

¹Reeves and Russell, op. cit., pp. 119-120.

